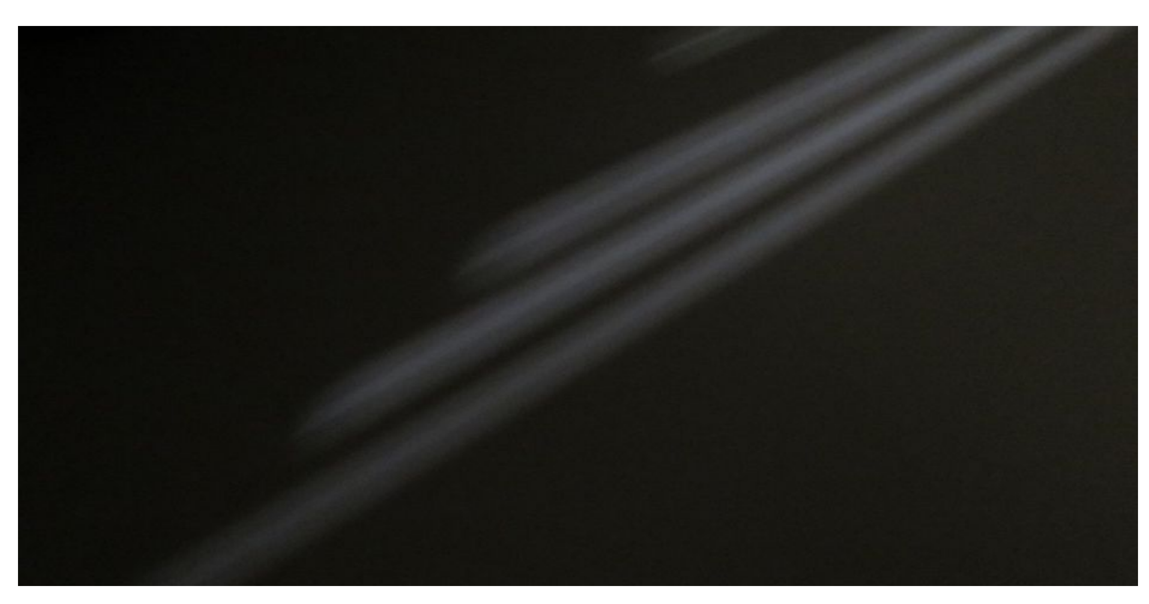
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THE TWO POLITICS OF NIETZSCHE

DOCUMENTATION, PHILOFICTION MASTERY, NIETZSCHE, NON-LARUELLE, NON-PHILOSOPHY, REBEL, WILL TO POWER

Laruelle, François. *Nietzsche contre Heidegger.* Payot: Paris, 1977, p. 9-20.

Translated by Taylor Adkins

1. THE TWO POLITICS OF NIETZSCHE

Thesis 1: Nietzsche is the revolutionary thinker who corresponds to the era of Imperialism in Capitalism, and more specifically to the era of Fascism in Imperialism.

Thesis 2: Nietzsche is, in a double sense, the thinker of fascism; he is, *in a certain way,* a thinker of fascism, but he is, *above all*, the thinker of the subversion of fascism. Nietzsche-thought is a complex political process with two *contradictory* poles (but without mediation), the relation of subordination of a secondary fascist pole (Mastery) to a principle revolutionary pole. Nietzsche *makes himself* fascist the better to overcome fascism. He has taken on the worst forms of Mastery to become its Rebel.

Thesis 3: We are all fascist readers of Nietzsche, we are all revolutionary readers of Nietzsche. Our unity is a contradictory relation (hierarchy without mediation), just as the unity of Nietzsche is a contradictory and “auto”-critical unity. Nietzsche puts the Master and the Rebel in a relation of duplicity rather than duality. He liquidates the opposition of monism (philosophy of the Master *or* of the Rebel) and dualism (mediated contradiction of the Master and the Rebel).

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